

THE TRUE WITNESS AND CATHOLIC CHRONICLE.

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To Our Readers.

In future, except when otherwise specially stated, all ecclesiastical news contained in THE TRUE WITNESS, encyclicals, pastorals, addresses, sermons, rules and regulations, or any documents will be taken by our readers as official, and as coming direct from His Grace the Archbishop, from the reverend pastors of the Churches or congregations to which such announcements may refer, or from whatever source they may originally emanate.

ST. PATRICK'S MISSION.

In every community there are periods when the Scriptural words "This is the acceptable time" may find application. On Sunday, the 29th March next, the Reverend Paulist Fathers, of New York, will open a four weeks' mission in St. Patrick's Church. It is unnecessary for us to invite, much less to urge, our Catholic fellow-citizens to attend, one and all, this important spiritual treat which the near future has in store for them.

UNLICENSED GROGGERIES.

The Police Committee met last week and Ald. Nolan, although not a member of the committee, ventilated his views upon the important question of these "unlicensed groggeries" that infest the city. The chairman deserves more credit than is given to him by the press and public for the course he has taken. It is high time that the line of demarcation should be drawn between respectable hotel-keepers and those pirates upon the license rights that underhandedly sell liquor in back rooms and low dives.

and more evil done in these places, where bad liquors are sold by the bucket-full than in all the public and recognized restaurants of the city. We hope that Alderman Nolan's broad hint will be taken and acted upon, and that soon we shall notice the disappearance from our midst of those shebeen establishments. It is necessary to clear the streets and city in springtime of the refuse that winter months have deposited, in order to preserve health and life; it is just as necessary to wipe out these sources of moral degradation and to efface the causes of a social plague.

IMMORAL PLACARDS.

A delicate subject; but one which, as a Catholic journal, we cannot at present, allow to pass unnoticed. It is painful to the writer and none the less repulsive to the reader: the mere mention of our complaint should suffice, without the necessity of any elaborate essay upon the subject. We understand that it is the duty of certain officials in authority to see that the eyes, and, through the eyes, the minds and feelings of our respectable citizens should not be shocked by the more or less obscene pictures that certain companies think proper to post upon the walls, in the windows, and around the public places of the city. Within the last ten days our streets have been freckled with the most shameful of placards, suggestive of evil thoughts to the innocent and of immoral actions to the less precise. The child coming from school steps to feast his or her eyes upon these images and to drink in a poison that is deadly in the end: the wife or mother cannot help noticing that which suffices to shock that holy sense of modesty innate in every good woman; the morally degraded glaze over these abominations with a satisfaction congenial to their tastes. In the name of common decency, not to speak of higher morality, we hope that the eyes of the proper authority will rest upon these shocking exhibitions, and that the hand of the law will tear them down from before the sight of our citizens. Enough, we think, has been said: let others now act!

THE POPE'S PRETENSIONS.

A London despatch, dated 25th February, and produced in the local press, states: "The Chronicle's Rome correspondent says: 'The Pope is preparing an address to be delivered on the anniversary of his coronation. In this address the Pope will declare to abandon his rights over Rome, but otherwise the address will be couched in a moderate tone.' On reading these remarks of the Roman correspondent one would naturally infer that in all his address save in what will refer to his rights over Rome, the tone of His Holiness will be moderate. It would be a surprise to the whole Catholic world if any other than a fair and moderate tone were to run through any public utterance, written or verbal, that might come from Leo XIII. But judging others by their own standard, those men, who have no regard for another, are so clearly opposed to the temporal power of the Sovereign Pontiff, imagine that the Head of the Church would not even power up to the duty of protesting without going to extremes and stepping beyond the bounds of that moderation which is characteristic of him. It is none the less the custom of Leo XIII. to suffer privations and sorrow in the presence of the great goodness and charity, than to parade their troubles and wrongs before an unympathetic people, in the invidious language of bravado. But even were the Pope to express in words so temperately forcible that their meaning could not be mistaken, his determination not to abandon his rights over Rome, he would be only doing what circumstances past and present would dictate, and he merely performing a sacred duty which he owes to the Church over which he presides, to the memory of the immortal Pius IX, who suffered so much for the preservation of those rights, and to his own successors whose heritage he has now in his keeping.

That temporal power, sovereignty, or whatever we choose to call those rights, of the Pontiff over Rome, is as legitimate as unquestionable, as undeniable, as solid in its foundation and as continuous in its succession as the power of any sovereign, or prince in Europe. And far beyond the records of many a living potentate does that temporal power extend. Like the noble prisoner of Gaeta, who beheld his crown crumble, his sceptre a rod, his throne a shadow and his home a dungeon, his glorious successor of today has undergone untold miseries and sorrows, at the hands of the secret and open enemies of Christ's Church; but if he has it is only to prove more clearly that "the simplicity of the Patriarchs, the piety of the Saints and the patience of the Martyrs have not wholly vanished from the earth." It should teach those whose Faith might be failing or whose fears might be strengthening, that the word of the son of God is unchangeable, and that He will be with His Church and His Pontiff until the end of time; and that, no matter how the tempest of infidelity

of Hell shall not prevail against her." We are positive that the Papal address upon the coming anniversary will be marked with that moderation yet firmness of tone which characterize every utterance of Leo XIII; and we are positive that his views upon the question of his "Rights over Rome," will harmonize completely with those of every living Catholic in the world, and even with the fair-minded and learned Protestant statesmen of Europe.

JOHN GILMARY SHEA, LL.D.

One by one, as the century draws to its close, the great men of our time are dropping off and leaving the field of their labors for the reward that is the promised crown of a well-spent life. It is our painful duty, to-day, to record the recent death of one of the foremost Catholic writers of our time, and perhaps the leading Catholic historian upon this continent, in the person of the late John Gilmary Shea. His great talents as an historian, his increasing energy in his noble life-work, and his important services to the Church have made his name familiar all over America and even beyond the Atlantic. His "History of the Catholic Church in the United States" has already stamped him as a leader in the ranks of lay Catholic writers. Three volumes of this work are already out and the fourth is in press, while the material for the fifth is collected. The Pilot, speaking of him, says: "He was clear-headed, accurate, patient, impartial and fearless. Withal, he had a strong and attractive style, and the ability to hold his reader's interest. He has earned the lasting gratitude of the Church Universal for his work for the Church in America. He enjoyed the friendship and confidence of the entire American episcopate and priesthood." His last hours were comforted by all the ministrations of the Church he had served so well, and by a special blessing from the Sovereign Pontiff. He was one of those men who had to sacrifice to the full, they cheerfully, and he did so with a will that could not be gainsaid. His life was one of labor and devotion to a noble cause, and he went forth from the scene of his labors with the noble consolation of having done his duty well and faithfully, in closing his days, he would well have said: *haurio in terris, et habitabo in pace.*

MONSIGNOR JANSSEN.

The Caxton Review for February, contains a very nice notice of the death of the late Monsignor Janssen, the great Catholic German historian. In commencing the article the Review says: "Almost at the moment when France lost in Monsignor Freppel, the late Bishop of Angers, one of her most valiant Catholic champions, Germany sustained a loss almost greater by the death of her great Catholic historian, Monsignor Janssen, who died at Frankfurt-on-Main, on December 21, and 62 years. We say almost a loss almost greater, for great scholars and great orators such as Monsignor Freppel were, are by a kind dispensation of Divine Providence often found in great Catholic historians such as Monsignor Janssen was, less frequently sent among us. A historian is not made in a day. The best talents are not to be spent in preparatory studies and practices. He may consider himself blessed if he lives to see his work through the press. Such a historian was Monsignor Janssen. He conceived the design of the work which has made his name a household word in Germany, while he was still a youth. For twenty years, in spite of a constitution that was never robust, he continued without intermission to add to an amazing mass of materials for his *History of the German People from the Birth of the Middle Ages*. At last, the first volume appeared in 1876, and he has since then published six volumes of it, and he is now at the great house of Homburg, and a seventh is already in the press."

This work came as a revelation to German Protestants, who were religiously taught that before Luther there was no culture, no art, no literature in the land. And to Catholics it proved what they had long suspected, that there was more learning in Germany before Luther's time than there has ever been since he lived. "Luther's character is admirably exposed in this history, and out of his own mouth is he convicted of evil." Naturally such a work as Monsignor Janssen's history aroused so little amount of bitter criticism in Germany, to which he made reply with a moderation and charity that equaled his vast knowledge.

So far there is nothing surprising in the fact of God raising up an historian, like the late prelate, in the midst of a people so fearfully uneducated and so intolerant as the Prussians; but one would naturally imagine that the hand of Schiller, Goethe and Klopstock, the hand of philosophers and metaphysicians, the hand of universities so famous and great, the hand that boasts a Heidelberg, a Frankfurt, and a Berlin would be the home of broad ideas, lofty principles, religious freedom, and respect for and honor towards talent and genius. But the trail of bigotry is upon that land, the anti-Catholic spirit, so narrow and so dwarfed, is everywhere to be felt.

The Caxton Review closes its article with this significant statement: "Some years ago a question was put to the Prussian ministers in parliament why they did not give Monsignor Janssen a

the universities? The reply was that the historian merited it, but his history had been such a home-thrust to the Protestant tradition that ministers dare not give him his due!"

And this is Prussia! This is the great heart of Protestant liberty, that throbs in the breast of Europe! What a refutation, from their own lips, and pronounced in the most public of assemblies on the continent, of the long-boasted freedom of conscience and justice towards all mankind, irrespective of belief or nation, which the Protestant party ever asserts to the world! What an evidence of the prejudiced spirit wherewith the followers of Luther go forth to seek the Truth! They seek it, but fear to find it; they listen for it, but dread to hear it; they are deaf when it is thunders in their ears and blind when it flashes before their vision; yet they pretend to wish for that Truth and to be willing to accept it no matter where it is to be found. But they dare not give his due to a Catholic historian!

SLAVES OF ROME.

A lecturer in Brighton, some few weeks ago, characterized the adherents of the Catholic Church as "Slaves of Rome, subjects to Papal tyranny, and men trembling beneath the rod of their Inquisition." Leaving aside the question of the Inquisition, for it would require columns to treat of it satisfactorily, overlooking the bluster of that high-sounding and meaningless phrase, "subjects to Papal tyranny," we would just like to revive the remarks of the late Dr. Brownson upon the question of all Catholics being "slaves of Rome." Away back in the fifties, some evangelical gentleman, called Rufus W. Clarke, delivered a Lecture in Boston on the subject of "Romanism in America," and he took advantage of his subject to make use of expressions somewhat similar to those used by the Brighton lecturer of this year. So complete, so convincing, so concise, was Dr. Brownson's refutation of that person's remarks, that we could not do better than quote them in full. Perchance they might serve a useful purpose, by opening the eyes of some of our separate brethren as to the true teachings of Catholicity, and so as to give some of our countrymen a ready weapon of defence whenever their faith is attacked at this particular point. To repeat the words of that great master of controversy, to unceasing from beneath the dust of nearly half a century the gems of argument that fell from that powerful genius, seems almost like disintering some splendid column from the ruins of Pompeii or some precious mosaic from beneath the lavas of Herculaneum. "The Protestant is fond," says Dr. Brownson, "of calling us slaves, because we recognize the Papal supremacy, and forgets that he, unless his bidding is, is to say the least, as great a slave as we. He is no more at liberty to believe or to do anything contrary to the teachings and precepts of the Bible than we are to believe or to do anything contrary to the definitions and decrees of the Holy Father. He is as much bound, according to his own confession, to conform in all things to the Bible as we are to the Church. He asserts, for all national distinctions, states and individuals, an authority as supreme and as inviolable as that which we assert. How, then, are we less free than he? The only difference between us, in respect to authority is that he places it in the person of what God said by men of ancient times, and we in what He teaches and commands through the voice of a living Pontiff. If the authority asserted is human because it comes to us through a human organ, then must the authority be asserted be human, for that comes to him only through a human organ. The Prophets and Apostles were men in the same sense that the Pope is a man, an infallible voice, through them, is Divine and authoritative; it may be equally Divine and authoritative through him. If he holds that in believing and obeying the Bible he is believing and obeying God's word, so we hold that in believing and obeying the living Pontiff we are believing and obeying God. He asserts an Apostolic authority that was, and was an Apostolic authority that was and is. If we hold a doctrine incompatible with freedom, he holds one equally so, and every argument he uses to prove that the Papal supremacy is incompatible with freedom, civil or religious, and favorable to civil or spiritual despotism, may be urged to prove the same of the scriptural supremacy when he asserts."

Before the mental vision of many an honest-minded but unenlightened rascal there dances a fearful phantasm, a hideous spiritual bogoblin, a very night-mare creature in the form of the "Infallible Pope." As seems to these people like a great ogre in his enchanted castle of the Vatican, living upon the victims of his tyranny and glibbed with the very life-blood of his millions of slaves. We had thought that, with the advancement, inventions, rapid communications and electric wonders of this century, the fairies, giants, pygmies, and Arabian Nights no longer believed in ghosts, and that nursery tales were laughed at by the simplest child. But we find we were mistaken; for up through the mist looms the fearful form of that "Infallible Pope," seated upon the seven hills and ready to chain these devotees of his faith to his foot-stool and ever holding over them the rod of an Inquisition. Well, as Dr. Brownson, so forcibly tells us, we are not the slaves of a Pontiff any more than our separate brethren are the slaves of a volume. Not one of them claims for himself or for his church or denomination an infallibility in the interpretation of the Bible as the word of God; we claim an infallibility for our Pontiff, when speaking ex cathedra, and explaining the dogmas of faith—whether written or traditional. At very worst, our church can only be fallible; at very best theirs cannot be more than fallible; so ours, at worst, is as good as theirs at best, with a chance of ours having something better in the infallibility of its head. If we are "slaves of Rome," we are slaves of the Church of Christ; if slaves of His Church, we are slaves to Himself, slaves of God. Now we scarcely think that even the cool audacity of a Brighton lecturer will carry him so far as to accuse any individual or denomination of being the "slave of God." The very terms would imply tyranny on the part of the Omnipotent and would be blasphemous. Space will not permit us to continue as we would like to do upon this topic; however sufficient has been said to prove that there are no "slaves of Rome," but there are slaves of the power that contends against her.

any, one brother watched that he might slay the other; the spirit of Cain was infused into the manhood of the day; "Fraternity or Death" became a watchword; in other language, "Be my brother or I will kill you," belonged to the ethics of the hour. And the days of 1848 have passed, and the men of that time are dead, and Pius IX. is long since in heaven; but the spirit of Socialistic "Young Italy" still survives, and will live as long as the monarch of Infernal Regions shall assai the principle of Truth; and the spirit of Catholic Faith also survives, and will likewise live, through all dangers, unto the sunset of Time; and war shall not cease between these two powers until "the crack of doom." Although, to-day, the Papal throne may not be in absolute danger (as really it never can be), still the enemies of the Church are working away in secret conclaves, and the volcanic fires of that Socialistic Vesuvius are burning deep down below the crater; at any moment they might burst forth with their old time energy. It is against these dangers that the Sovereign Pontiff warns; it is for these reasons that his voice is heard calling upon the Catholic world to unite in prayer, with him, upon the coming anniversary of his elevation to the throne of St. Peter; on account of this state of affairs, which he can perceive and feel more than we, does he summon his children the world over to offer their sacrifices, alms and prayers for the benefit of his glorious cause, that the Almighty may look down upon his soldiers "fighting the good fight," and guide them and their Commander to a triumph that may be the forerunner of a lasting peace to His Church on earth.

OUR STORY.

For some time past we have been publishing a story entitled "After Twenty Years," a beautiful Catholic tale, from the pen of the Most Reverend Cornelius O'Brien, D.D., Archbishop of Halifax. It is no often, save when a serial commences, that a journal enters editorially to a novel or story appearing in its own columns; but to every one there is an exception, and this is no leading rule, while the story in question is an exceptional one. Unnecessary to refer to the learned author, his name alone suffices to stamp any work from his hand with the guarantee of literary merit and Catholic piety. To-day, however, we have reached a period in that religious romance when, we think, deserves a special, if passing, attention on our part.

The tale has reached that point when the author begins to unfold for us the secret workings of the hidden societies of Italy, the dark and evil machinations of the bitter enemies of the Church, the nefarious means employed by the members of the "Young Italy" party in order to compass their wicked end, the deceit, hypocrisy, sacrilege, premeditated murder, and wholesale pillage that a Capodivano directed into Italy, against the pure and paternal government of the Sovereign Pontiff. We do not propose analyzing this beautiful work of the learned Archbishop, our readers can do so for themselves, as they peruse it; but we have a warning to the world in its contents, something upon the periodical state of the most part uneducated and unenlightened masses of countries.

Italy, as we said before, has been and is being set on fire by the spirit of the "Young Italy" party, the generous diplomacy and liberal policy of Pius IX. were made use of as weapons against himself, and the societies painted the national prospects with the fiery hues of an awful desolation. In the name of *Equilibrio*, law, justice, reason and order were trampled upon; the stiletto flashed over Rossi as he ascended the steps of the Senate; the murderous bullet pierced the brain of Padua as he stood upon the balcony of the Vatican; the spy sneaked from his lurking place behind the Tarpan rock, and met the genius of murder as it moved in the darkness of night along the Corso; the child was taught to hiss a curse, and the youth to ridicule all things sacred; the demons of immorality and hatred of virtue were let loose upon

A MODEL EMPLOYER.

The Lancaster Observer (Eng.) gives an account of a dinner given by the Mayor of Lancaster to his employees at Barrow, during which he made a peculiar announcement. The details of the plan he wished to unfold, for the benefit of his men, are strikingly itself. But at the same time they are on a scale of generosity that no statesman or publicist has ventured to suggest. It is a pension scheme. The age is fixed at sixty-five; and at that time an employee of ten years service will receive five shillings a week for the rest of his life. For those who have been fifteen years with the firm, seven and sixpence per week will be paid; and those of twenty years' service ten shillings per week. "This magnificent proposal," says the Observer, "is unique in the annals of industry; and the mayor of Lancaster has set a splendid example to all employers." But Messrs. Walmesley and Smith bestow other favors upon their servants and employees. All who are ill from such causes as a doctor's certificate may state to be serious, are paid from a sick fund, which allows from 5s. to 11s. per week, according to rank and length of service. The Observer then comments as follows: "The most of Messrs. Walmesley and Smith in treating their workmen thus handsomely is to encourage them to study the welfare of the masters. Bonuses, sick and death allowances, and old-age pensions are the best proofs that employers are interested in the welfare of their men. It is, indeed, only by establishing a friendly relationship that masters and servants can be made to prosper. Profit-sharing, as some persons are inclined to believe, is not the best of all, but it is a step in the right direction. At present, most large concerns are mere associations of capitalist-employers seeking to obtain the utmost from the workers, while the latter seek to do as little and as all as possible. This deadly antagonism of masters and men makes modern industry a path to both, and threatens the very existence of industry itself. Firms belonging to Messrs. Walmesley and Smith are national and righteous. They grasp the true principle of modern trade, and they teach their workmen valuable moral lessons in thrift, foresight, promptitude, and fidelity. As such, they are pioneers in the huge reforms that must be effected in industry and society. The whole world waits for the early solution of the labour question, for upon it peace and prosperity and progress entirely depend."

We might add that the mayor of Lancaster, who has taken such a generous course and who has set such a splendid example to employers and capitalists the world over, is a member of the Catholic Church and a practical one at that. Capital in the world represents the few labor represents the many; if they could be brought to recognize each others rights to meet half way, to give and take, to learn that the interests of the many must not be sacrificed for the sole benefit of the few, while the rights of the few must not be exposed to jeopardy from the numerical strength of the many, then a great stride would be made towards the great solution of the labor problem that bothers so many minds to-day. On the side of capital the brightest example yet set by any man is that which the mayor of Lancaster has given upon the occasion above referred to; may thousands of others follow in his footsteps!

NEW SONGS.—The famous sentimental song, "The Dove's Return," by F. T. Baker, and the great comic song, "Did we get There," by the same, He mail, W. S. Baker, 29 Beatty street.

BELLA'S PIANO-FORTE TUTOR, new edition, edited by Dickenson; by mail, 45c. W. S. Baker, 29 Beatty street.

Smiling powdered boxes up the nose; is as good for catarrhal cold in the